

بسم الله الرحمن الرحيم

A supposed statement of Shaykh Muhammad Ibn abd alwahaab concerning grave worshippers has recently been going around so In shaa'Allah تعالى the statement will be clarified in Two:

- 1) To prove that it's a distorted and fabricated quote
- 2) To explain the meaning of it even if it wasn't fabricated

Before continuing to read, ask Allah to purify your intentions and ask Him سبحانه to guide you to haqq.

May Allah guide us all.

1)

The distorted/Fabricated quote:

"And we do not regard as disbelievers those who worship the idol on the grave of Abdul-Qadir or on the grave of Ahmed Al-badawi and the like because of their ignorance and because there is no one to advise them" this was also found in known books of Ad-durar As-saniyya.

Wala hawla wala quwwata illa billah.

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The quote in Manhaj At-ta'sees wa-ttaqdees:

"As for the lies and fabrications, that we declare takfir on people in general terms and that we say it is obligatory to make hijrah to us to those who can manifest their deen, and that we declare takfir on those who don't (who dont do collective takfir) and those who don't fight and the likes of this and more. All of these are from the lies and fabrications the descendants of abu jahl from the idol worshippers and imams of kufr use to turn people away from the deen of Allah and his

Messenger. We only declare takfir of those whom Allah and his Messenger declared takfir of, from the mushrikin idol worshippers, like those who worship the idol on the grave of Abdul-Qadir and the idol on the grave of Ahmed Al-badawi and others. As for those who believe in Allah, his books, his Messengers and the last day and fought, then these are our brothers in deen even if they do not migrate to us, so how can we possibly regard them as disbelievers? Exalted are You, [O Allah]; this is a great slander" End quote.

So billah 'alaykum, which is closer to the haqq?

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Other quotes from the Shaykh which completely erase the misconception that he رحمه الله deemed kuffar as Muslims. -

Muhammad Ibn abd alwahaab rahimahullah wrote in response to Ibn Sabaah in [Tareekh Najd] where he said: "Alhamdulillah, ammaa ba'd,

What the mushrikun have mentioned (note that here he declared them as mushrikin) about me that I prohibit the people from sending salutation to the Prophet صلى الله عليه وسلم and that I speak against the righteous and forbid people from loving them, then all of these are lies and fabrications made against me by the Shayatin who wish to consume the wealth of people unjustly, like the sons of Shamsaan and the sons of Idrees who order people to vow, wail and glorify them. Likewise with the poor of the Shayatin who ascribe themselves to Shaykh Abdul-Qadir and he is innocent from the like Ali رضي الله عنه is innocent from the Rafidha. So when they saw me ordering people with what their prophet صلى الله عليه وسلم ordered them with - that they worship none but Allah and that those who call upon (worship) Abdul-Qadir is a Kafir while Abdul-Qadir is free from them, and also those who glorify the righteous or the Awliyaa or those who wail and prostrate to them.. "

In another risalah he رحمه الله sent to Abdur-Rahman Ibn Rabi'ah, also in Tareekh Najd page 341, he said: "So whoever worships Allah day and night and then calls upon a Prophet or a walii in a grave, then he has taken 2 deities and has not testified that there is no god but Allah (or none has the right to be worshiped but Allah) as only a god can be called upon, like what the mushrikin do at the grave of Az-Zubayr and Abdul-Qadir and others and like that which was done before at the grave of zayd and others.."

These and more quotes of the Shaykh clarify his stance رحمه الله.

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2)

If for instance we accept that it is indeed a quote by the Shaykh, then we say:

The mathab of Ibn taymiyah, ibnul qayim and the 'Ulama of Najd, was that they differentiated between Names and Rulings (Asmaa' and Ahkaam) regarding the establishment of hujjah, so the linguistic meaning of Kafir and mushrik were taken.

In that case,

Kafir = the one who denies

Mushrik = the one who commits Shirk.

In their mathab **رحمهم الله** is that whoever commits Shirk billah, - whether he was ignorant, made taqlid (blindfollowed), made a mistake, lived in remote places, recently accepted islam- is a mushrik (ikrah is excluded as a divine text gave an excuse).

However, "kafir" suggests that he will be received everlasting punishment in Aakhirah if the Quran hasn't reached him, as even though he is a mushrik for worshipping other than Allah, he hasn't rejected the Qur'an to be punished. This is why he will be tested Yawm alqiyama. But as for those whom the Qur'an has reached then they have no excuse whatsoever.

Alot of people think that the "establishment of hujjah" means applying the terms "kafir and mushrik", and this completely opposes the Qur'an and defies the entire purpose of what the prophets were sent for.

If for argument's sake we say that we need to "establish the hujjah" before making takfir of the one who is already committing shirk and that he only deserves takfir if he rejects, then we would be adopting the core beliefs of the jahmiyya/ghulatul murji'ah who restricted/limited kufr to "denying the texts", and this mathab is contradictory to that of Ahlus-sunnah in bab of Imaan and completely opposes the concept of judging by what's apparent. Which as a result, makes our usool like that of the jahmiyya.

Ibnul qayim **رحمه الله** said Verily the Punishment is deserved because of two reasons:

One of them: Turning away from the Hujjah, neither wanting it not acting upon it's requirements.

The second: Being stubborn towards the Hujjah even after it's establishment (reaching) and failing to act upon it's requirements. As for the First, it is the Kufr of Neglect, and as for the Second, it is the Kufr of Stubbornness. But as for the **Kufr of Jahl/ignorance**, then it is this which Allah has removed the Punishment from, until the Hujjah of the Prophets is established. (Quran reaching)

If this is still confusing, then read the link below for the aqwal of the 'Ulama' concerning this matter and for more clarification in shaa Allah- justpaste.it/shubhahh

Note: The two terms are only different linguistically, and as for the shar'i meaning, then Allah has joined them together in many ayaat, example:

"[All] praise is [due] to Allah , who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord." and:

".. and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

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The mathhab of Ibn Taymiyah concerning major shirk:

Ibn taymiyah رحمه الله was also accused of such bid'ah wAllahul musta'an

In Majmu' Al-fatawa 82/28 said:

'As for those who go to a grave of a Prophet or a grave of a righteous person, or these who believe that the grave belongs to a Prophet or a righteous person while it's not, and he asks them and seeks help from them, then this is one 3 levels:

One of them is that he asks for personal things, such as asking him to cure his illness or the illness of his animals or to pay of his debt or to avenge him or to pardon/forgive him or his family and other things which only Allah تعالى has power over (exclusively), then this is the absolute/clear-cut Shirk whom the one who committed it has to have istitaba performed on him, so either he repents or he is to be killed."

He رحمه الله also said:

"Whoever calls upon someone dead or absent, like supplicating him in times of hardships and trials and asks him to fulfill his needs, so he might say "O master Fulan I am sufficient for you, or he says when the enemies attack, O master Fulan, asking him for assistance, or he might supplicate him (other than Allah) when illness befalls him, then this one is a misguided, ignorant, mushirk who has disobeyed Allah by consensus of Muslims." End quote.

He also said In Majmu ' Al-fatawa (124/1) : So whoever takes the angels and prophets as intermediates calling upon them and relying on them and asking them to bring them benefit and to repel harm, such as asking them to forgive their sins and to guide their hearts and to ease their hardship or to relief his distress or to fulfill his tremendous needs, then he is a kafir by consensus of Muslims." End quote.

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Other misconceptions:

1) Differentiating between the Kafir asli and the murtad when both have kufr/shirk In common and specifications like these require daleel/evidence from Qur'an and Sunnah

2) Restricting ayaat to a specific people

3) Ayaat which debunk this differentiation

4) An Ijmaa' from the Salaf against this differentiation.

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1) When an Ayah or the 3rd nuliher (whoever doesn't regard mushrikin as disbelievers is a kafir) are mentioned regarding mushrikin, we find that these people limit them to kuffar asliyeen, so those who deny their kufr is a kafir while the one who deems murtaddin as Muslims is just an "ignorant" Muslim,

So where in the Qur'an and Sunnah has this specification been revealed?

'Allamah Muhammad Amin Ash-Shinqiti رحمه الله said:

"It is obligatory to believe what is general and to act upon it without stopping short to search for a specification as the text which was made to be general is obligatory to act upon its necessities, so if a specification is found, then it is to be acted upon, otherwise, it stays general." End quote.

Example:

Allah تعالى said to his Prophet صلى الله عليه وسلم :

"that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

This is a general Ayah even though the Prophet صلى الله عليه وسلم was addressed with it.

"And the speech that the Prophet was addressed with *** is general according to math'hab as-Sunni."

This of course is unless it was proven that it is specific for the Prophet.

2) This point explains point 1 further. And it is a principle/rule in Tafsir, that:

العبرة بعموم اللفظ لا بخصوص السبب

Meaning: The specific reason for a verse's revelation, or the specific event or people it was revealed about, does not restrict its meaning. Rather, it is to be understood to be general as the wording allows.

So to recap, unless a specification is found from Qur'an/Sunnah, then it stays general,

The proof for the above mentioned is the story of the ansari who kissed a woman and came to rasulullah صلى الله عليه وسلم, so the Ayah {Indeed, good deeds do away with bad deeds} was revealed. The ansari then asked the prophet صلى الله عليه وسلم "is this for me"

The prophet صلى الله عليه وسلم said "It is for all my Ummah" [Bukhari and Muslim]

3) To these people who restrict the ayaat to kuffar asliyeen, we say, Allah تعالى says:

"They worship not except as their fathers worshipped before" And he سبحانه also says,

"Are your disbelievers better than those [former ones], or have you immunity in the scripture?"

Meaning the Kuffar of this Ummah.

What gives them immunity over the former ones when these worship what the former ones from their fathers etc worshipped?

4) The Ijmaa' -

Fudayl Ibn 'Iyaad رحمه الله said in Ash-Shifaa:

"And the one who says this is a Kafir by Ijmaa' , about the one who does not declare Takfir of the Jews and Christians **and all those who left the deen of Muslimin, or those who stop short in making takfir of them or doubted.** Al-Qadhi Abu Bakr said: It is because Ijmaa' has agreed on regarding them as disbelievers so whoever stops short/doesn't declare takfir on them, **then he has denied the texts or has doubted it.** And denying or doubting it doesn't occur except from a kafir."

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Ibn taymiyah and Ibn 'Abd alwahaabs statements concerning Apparent and hidden matters -

These also clarify the shuyookhs stance--

Ibn 'Abd alwahaab rahimahullah said,

"This is from the most astonishing of things! How can you be doubtful of this while I have clarified it countless times, that the one whom the hujjah hasn't been established on is the one whom is new to this deen or the one who lives in a remote area or that it might be in hidden matters such as As-sarf wal 'atf. This one is not to be made takfir of until he is shown. As for matters of Usool Ad-deen (Tawheed matters) which Allah has made clear in his book, then the hujjah of Allah is his Qur'an.

Note: Where he said Usool Ad-deen, meaning tawheed. So none of those who recently entered Islam nor those who live in remote areas have an excuse regarding these matters, so if one of them were to commit shirk, then he is a mushrik. But regarding other matters, Abu Hanifa رحمه الله said:

"There exists no excuse for any of the creation in knowing their creator, as it is an absolute obligation on all of the creation to know their Lord سبحانه وتعالى and his Tawheed (worshipping Him alone without associating anything with him) from what is seen from the creation of the heavens and earths and all that which Allah created.

As for the other obligations, than those whom are Ignorant to them, then This one hasn't had the judgemental hujjah established on him per say."

Ibn taymiyah رحمه الله said regarding his statements where he says "we do not make takfir of.."

"And that is if it was in the hidden matters, so it can be said: he is mistaken, misguided and the hujjah hasn't been established on him to be declared as kafir. However, in the apparent matter of which the Muslims generally and specifically all know that it's from the religion of the Muslims, even the Jews and Christians know of: That Muhammad صلى الله عليه وسلم was sent with and

declared takfir whoever opposed it, like worshipping Allah alone without setting up partners with him, from the Angels, prophet's, sun, moon, idols or any other. And that is the most apparent of the rituals of Islam..."

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Other misconceptions:

They give the Ayah: "And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things."

But they forgot the Ayah,

"And remember Him, as He has guided you, for indeed, you were before that among those astray."

And when rasulullah صلى الله عليه said: "Haven't I founded you astray/misguided and Allah guided you through me."

So the Ayah isn't for matters of Tawheed.

Another Ayah they give is:

"Our Lord, do not impose blame upon us if we have forgotten or erred"

But have they forgotten the ayah: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills."

Do they not reflect upon the Qur'an?

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Other sayings:

"Abu Butayn رحمه الله said: All the Ulama in the books of fiqh have mentioned the ruling of the Murtad, and the first thing they mention from the types kufr and riddah, is Shirk. They (the ulama) have said: Whoever associates others with Allah has committed kufr and whoever claims that Allah has a partner or a son has committed kufr and they did exclude not Jahil/ignorant. And they mention types which there is ijmaa' on, that the one who committed it is a kafir and they did not differentiate between the individuals."

Sulayman Ibn Abdillah رحمه الله, said:

"From the correct consensus which is known from the deen of Islam by necessity and from what the 4 imams have said and others (ulama) in the (chapter of the murtad), that whoever commits Shirk is a kafir. Meaning those who worship other than Allah with any types of 'Ibadah." (Tayseer Al-'Azeez Al-Hameed 229)

Regarding the excuser:

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وصلى الله على نبينا محمد وعلى آله وصحبه أجمعين